

The Congregationalist



JOHN ROBINSON'S FAREWELL ADDRESS

Painting By Robert Weir, ca. 1840

(Courtesy Vose Galleries, Boston)

"Here also he put us in mind of our Church Covenant (at least that part of it) whereby we promise and covenant with God and one with another, to receive whatsoever light or truth shall be made known to us from His written word; but withal exhorted us to take heed what we received for truth, and well to examine it before we received it."

— Edward Winslow, 1646

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"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

THE SIXTH ANNUAL MEETING

"We're a small Church but we're trying to do a big job." So said Mrs. Leonard Maunder, wife of the pastor of the First Congregational Church of Maywood, Illinois, where the sixth Annual Meeting of the National Association was held, October 4, 5 and 6, 1960. And a good job they did! The largest number of delegates on record at an Annual Meeting taxed the organizing power of the hosts and hostesses, but everything, the entertainment in motels, hotels and private homes, the meals, the transportation to and from the Church, and the program itself, went forward smoothly and enthusiastically.

From the Commission and Executive Committee meetings on Monday, the opening worship on Tuesday with sermon by Rev. Erwin A. Britton of Wayne, Michigan, on to the closing address on Thursday by Dr. Henry David Gray of Hartford, Connecticut, there was an air of confidence and of devotion to the great task at hand.

Space in this issue does not permit full reports of the business transacted nor the printing of any of the addresses given. The highlights of these will appear in later numbers of THE CONGREGATIONALIST. In order that our readers may be informed of the actions which are of the most vital importance, the following facts are given.

New Officers and Committees

Elected to serve for the year 1961 were: Moderator, Rev. Max Strang, D.D., of Marshalltown, Iowa; Associate Moderator, Joseph D. Fackenthal, Esq., of Brooklyn, New York; Secretary, Miss Beatrice A. Hunt of Holbrook, Massachusetts; Treasurer, Mr. Don E. Zentner of Wauwatosa, Wisconsin. Mrs. Robert Reese of Los Angeles was elected Chairman of the Credentials Committee, and for full terms on the Executive Committee, Rev. C. Earl Page, Spencer, Iowa, Mr. William C. Stouffer, Los Angeles; and Dr. Russell J. Clinchy, Forest Hills, New York.

The Executive Committee at its final meeting elected Rev. John H. Alexander of Wauwatosa, Wisconsin, chairman, and chose as the Interim Committee, which deals with matters of immediate importance when the full Executive Committee cannot meet, Rev. John H. Alexander, Professor George V. Bohman, Rev. Leslie C. Deinstadt, Rev. Leonard H. Maunder and Rev. Max Strang. The Finance Committee consists of Mr. Laurance E. Frost of Brooklyn, New York, Rev. C. Earl Page, Mr. William C. Stouffer and Rev. Raymond A. Waser. Dr. Harry R. Butman was continued as Chairman of the Legal Structure Committee, Rev. Neil H. Swanson, Jr. and Professor Bohman serving with him, with Walter Davis, Esq., of Milwaukee as counsel.

The Budget

Mr. Laurance E. Frost, Chairman of the Finance Committee, brought in a budget for 1961 totalling \$101,330.00 for the work of the officers, Commissions and Committees of the Association. This budget was unanimously adopted.

Excellent reports on the work of the various Commissions and of the Missionary Society were received, and all those in attendance at the meeting came away confident that the motto chosen for the year, "Congregationalism Goes Forward" was a valid expression of the facts of the present and the hopes for the future.

"OPERATION SPARK PLUG"

The \$97,000 program of the National Association for development of rural resources in Jordan has been called "Operation Spark Plug."

Beginning in Los Angeles in 1959, the Near East Foundation, through its skilled and tactful leaders, has been able to inaugurate a program of assistance, using already existing services within the Ministry of Agriculture in Jordan. A barn has been built, with competent technicians in charge, and two projects for the improvement of stock and poultry are underway. These will immediately assist farmers' income and will give to the small villages a real foundation economically. A grape cultivation project is soon to be added, both to provide the villagers with fresh fruit and to give them a marketable cash crop.

Both the Ministry of Agriculture and the agricultural technicians are enthusiastic about these projects of the National Association. They recognize that the problem of rural improvement in Jordan lies in the improvement of the local economy in each village.

Jordan is a country which possesses a high potential in technical leadership, and under the able guidance of the Near East Foundation, the Rural Resources Development Project will bring life and hope to one village after another as the stock breeding, poultry breeding, and grape cultivation become more and more effective.

Jordan is urgently in need of rural development, and this Rural Resources Project represents an important contribution to the cause.



Once There Was Desert; Now Hundreds of Thousands of Seedlings

THE CONGREGATIONALIST is published and circulated monthly except August, by the National Association of Congregational Christian Churches of the United States. Executive Secretary, Rev. Neil H. Swanson, Jr., 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin. Eastern Field Representative and Editor of THE CONGREGATIONALIST, Rev. Joseph J. Russell, 61 East Street, Melrose 76, Massachusetts.

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Second class postage paid at Boston, Massachusetts.

WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

CHRISTMAS WORKSHOP

Your women's association might take the lead in planning for a different kind of Christmas party or program, a workshop in which whole families would join to make Christmas decorations for home and Church.

A planning committee should accumulate all the ideas possible for making decorations simple enough that they can be completed in a reasonably short time. A chairman or committee should be assigned to each type of project, and they should list all materials

needed for it, not forgetting any tools which may be required. Ask owners to label carefully tools they bring or loan.

Early in December arrange a display of all the items which will be made, and issue a plea for contributions of such material as is needed: paper plates, yarn, ribbon, sequins, felt, frozen (foil) pie plates, wire, etc. This display and appeal will help to publicize and arouse interest in the workshop. Set the date for shortly before Christmas. It may be planned to follow a reading of the Christmas story, a pot-luck dessert party, or a brief Church School program. Have a work-table for each activity, and identify those in charge with a badge or ribbon. Samples and necessary supplies and tools should be assembled well in advance of the hour set for the workshop.

The over-all committee can assist by distributing materials equitably, then by expediting the work hour by encouraging the undecided to the less-busy tables, praising, consoling, encouraging—and helping with the clean-up at the close.

For the Church Christmas Tree

This workshop may be devoted to making ornaments for the Church Christmas tree. These might be hung at the conclusion of the hour, under the direction of a committee of fathers, with a simple but reverent service of dedication.

The broader the participation the better. Don't neglect the old-fashioned strings of cranberries, popcorn, and paper chains. And the fathers and older boys can co-operate on garlands and wreaths for the sanctuary and homes, trimmed with ribbon bows assembled by the mothers. You may want to ask some garden club member for help.

A nominal charge per family will cover any necessary purchases of glue, rubber cement, styrofoam balls, greens, etc. To keep the price down list your needs and appeal for donations early, providing storage for things brought to the Church in advance. A piece of "gold" or "silver" from a tin can may become a treasure, with the application of a little trimming

and imagination. And a "stamp" made from a potato and inked on a piece of an old felt hat will make a stunning over-all print on either tissue or heavier white paper. Now is the time to start searching for inexpensive, simple, effective ideas for ornaments, place-cards, wrappings, gifts, and centerpieces.

THRIFT SHOP

A request to Piedmont College, Demorest, Georgia, for a picture of activity in the Thrift Shop brought the following response, which we are happy to share with you.



"The above snap-shot shows a typical scene at Piedmont—students shopping at the Thrift Shop.

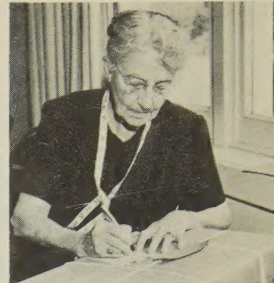
"Our Thrift Shop offers to students, faculty members, and families of the community the opportunity to purchase good clothing at low cost. In addition, it contributes toward the expenses of Piedmont.

"Gifts of new and used clothing of all types and sizes are always welcomed by the Thrift Shop and used for a worthy cause. It is a joy to see the clothing and household effects sent by our generous friends from coast to coast being used so effectively on our campus and within the vicinity. Students and faculty are first enabled to stretch limited funds; then the remaining articles are sold to people in the community at modest price.

"Mrs. Leone Nichols, a Trustee of the College, is in charge of the operation of the Thrift Shop. Her un-failing helpfulness and warm smile are always evidences of the spirit of the donors and, in turn, of our College."

In Memoriam

Mrs. Elizabeth (Fairbank) Hastings, wife of Rev. William W. Hastings, Ph.D., of Hancock, New Hampshire, and Zephyrhills, Florida, died August 19 at their Hancock home. Born in Ahmednagar, India, she was a descendant of the famous Fairbank family which served India more than 100 years. Her many survivors include seven of her eight children among whom are Rev. William F. Hastings, a pastor in Hudson, Michigan, and Mrs. Allen Lovejoy, a missionary in Taiwan.



Mrs. Collins

A Congregational Church in the 49th State

Howell D. Davies, D.D., Chicago, Illinois

Rev. Martin L. Goslin of Plymouth Church, Seattle, toured Alaska last summer with his family and sent reports to his parish people from time to time. August 10th he wrote, "One thing we have missed is Congregational Churches. There are none. We abandoned this area as hopeless some years ago — sort of silly, wasn't it? . . . Maybe we'll be back in Alaska one day."

Well, Congregationalism returned to Alaska August 17th when a Church of eight enthusiastic charter members was organized in Anchorage in the home of Mr. and Mrs. R. J. Hampton who were hosts to the writer and Mrs. Davies for ten days. There had been good advance publicity in the two daily Anchorage papers, with pictures of the writer. The Hamptons came from our Cheyenne, Wyoming Church some three years ago.

A preliminary meeting was held Sunday afternoon, August 14th, with evidence of real interest. The group was assured of every possible help from our Missionary Society, which can count on the live interest and backing of people in the National Association Churches in the development of this one Congregational Church in the 49th state.

Buildings Planned Already

A reporter of the Anchorage TIMES gave a splendid report of her interview with the writer. Meetings are held regularly in Willow Hall, a beautiful, modern public building in downtown Anchorage, used by various groups. A potluck supper meeting was held August 24th. Regular notices appear on the church page of the TIMES. Evidence of the enterprise of this group is their having already filed on 5 acres of Federal land at the corner of Lake Otis Road and Northern Lights Boulevard, "for a building, parsonage, parking and recreation site."

The strong presumption is that there are enough people among the 70,000 in Anchorage interested in the Congregational Free Church principle to rally to the call and develop a growing fellowship. Not a few phone calls came to the Hampton home from those who were interested. Several said they were disappointed not to find a Congregational Church when they came to Anchorage. Some declared their interest, though unable to attend the first meetings.

Our Fastest Growing City

Anchorage is the fastest growing city in the United States, having grown from 10,000 to 70,000 in ten

years. It is by far the largest city in the state. Alaska's future under statehood seems bright. The Fairbanks NEWS-MINER recently published a progress edition of 144 pages replete with abundant evidence of rapid development in every line. The Anchorage TIMES



"The Church That Is In Thy House"

Charter members of the new Congregational Church in Anchorage, Alaska, gather in the home of Mr. and Mrs. R. J. Hampton, August, 1960

issued a similar huge edition. People and capital are pouring into Alaska. So are the churches. A Mormon church was started in Fairbanks in 1938 with 15 members, and today has 500. The Anchorage TIMES reports an Episcopal membership of 6,832 in Alaska, with 29 parishes; 4,900 Presbyterians with 34 churches; 3,000 in 35 Assembly of God churches; 5,000 in 40 Southern Baptist churches; 3,000 in 23 Methodist churches; 2,300 in 5 Moravian churches; 4,000 in 7 Evangelical Lutheran churches and 5 Missions; 1,000 in 2 United Lutheran churches; and 800 in 3 Missouri-Synod Lutheran churches.

The Anchorage TIMES church page lists 87 churches, with 4 Presbyterian, 21 Baptist churches and Missions, 5 Methodist churches, 4 Lutheran churches, and a complete assortment of other communions including Disciples, Nazarene, Episcopal, Catholic, Church of God, Seventh Day Adventist, Mormon, Baha'i faith, Unitarian, and others.

The visit of the writer and Mrs. Davies to Alaska was made possible by the generous check of friends in his 1912-1925 Wauwatosa, Wisconsin parish when they celebrated his 50 years in the ministry December 13, 1959.

BAY STATERS AT WORK

Under the capable leadership of Mr. and Mrs. Sydney G. Abbot of Westford, co-chairmen of the Massachusetts Committee for Continuation of Congregational Christian Churches, a luncheon meeting was held in Boston on October 15. Seven lay members and five ministers discussed the questions most likely to arise in presenting the question of membership of a local Church in the United Church of Christ, and the most effective ways of answering these questions truthfully and forcefully.

Plans were made whereby these twelve, and several others who had been unable to be present at this meeting but had expressed readiness to participate in this work, could be prepared to respond to the numerous

requests which are being received. Speakers are being invited to a number of Churches to set forth the reasons why the local Churches should remain Congregational and preserve the freedom by which the gathered groups of Christians, responsible to God alone, can best serve Him and His kingdom. Another meeting is planned for Saturday, November 5. In Western Massachusetts another group, the Berkshire Committee, is planning similar work.

Churches or members interested in hearing the pro-Congregational side of the issue may secure speakers and printed matter by contacting Mr. and Mrs. Sydney G. Abbot, Keyes Pond Road, Westford, or Mr. J. Franklin Bond, 9 Crandall Street, Adams. This work is a part of the Special Educational Effort of the National Association.

THE FLYING PILGRIMS

Henry David Gray, Ph.D., Hartford, Connecticut

Twenty-two young Congregationalists singing Lutin's "Benediction" at the Petrovsky-Kiev Monastery while 200 Russians listen with tears in their eyes. A barrage of questions directed to good-looking, thoughtful young King Hussein. A night under the brilliant stars in the fields "where shepherds watched their flocks by night." Sunday morning worship in the prison cell at Phillipi where the Apostle Paul was incarcerated. "Be Thou My Vision" echoing in the Waldensian Church at the Piazza Cavour in Rome. Hours of great music in Leningrad, Moscow, Rome, and Paris. Days with the architecture and art of the ancients, Byzantines, mediaevalists, renaissance, and moderns. Moments of deep, rich fellowship with the glorious company of Christ's followers in out-of-the-way villages where no Americans had ever before thus shared in worship. Times of noble inspiration when great souls like Labib Nasir of Jerusalem, Philotheos Zikas of Alexandroupolis, Lemmitti Salmen-saari of Helsinki and I. Orlov of Moscow, radiated the inner reality of the Christian faith.

All these, and more, are part of an "Odyssey" . . . a journey in which young Americans come face to face with Christians in lands other than their own, to learn about the faith, the purposes, the dreams of others, and to come to know something of their history, their culture, and their contemporary life. A newsman dubbed them "The Flying Pilgrims," and such they were.

For seventy-three days these twenty-two young people from the South Church in Hartford did what no other Church in the United States has yet done, sharing in the lives of others all through 23,000 miles of travel by jet, turbo-prop, DC3, train, bus, boat, and even horse, camel and donkey.

Our sister Churches in the British Isles were wonderfully gracious, and helped us over the first week in which all sorts of adjustments had to be made. Civic dignitaries, Church leaders, educators, and Christian people sang, worshipped, played, talked, and prayed with the Pilgrim Fellowship young people from the U.S.A. They gave the Flying Pilgrims a sense of abiding kinship.

Vitality in the Minority Churches

The pulsing life of the Scandinavian Churches was a delight, the quality of devotions in the Covenant Churches, the vitality of the services in which the Flying Pilgrims shared, and the obviously outstanding character of the Church leaders helped the young people to appreciate the enormous value of the minority Church which puts its full reliance on the power of truth and love.

The massed crowds of Leningrad and Moscow, where five people occupy space intended for one, and the glowing faces of the Christian people in contrast to the glum faces on the street . . . yes, and the personal devotion of the young pastors; this told the reason why the Protestant Churches in the U.S.S.R. have increased in membership from about 100,000 in 1917 to just under 500,000 today. Devotion tells the tale.

Even in Oberammergau, the Protestant Church is "on the march." There were only a dozen or so Protestants twenty-five years ago. Today there are

over 500, a fine Church, and a well designed building. In Austria, in Switzerland, in Italy and especially in Greece the evangelical Churches, minorities that look pitifully small, are the centers of vibrant Christian witness, which left an indelible mark on the Flying Pilgrims.



Flying Pilgrims Listen to a Panel Discussion at Beirut, Lebanon

And what a thrilling thing to share with the missionary representatives of our own Church in Turkey, and personally to hand them the Church's check for \$1700 for 1960, and to see the quiet, pervasive, effective influence of Christian living on others in other lands.

In the Lands of the Bible

But, of course, it was in the Lands of the Bible that the Flying Pilgrims found their high point of a great adventure. Leaders of government, education, cultural life, and Churches combined to introduce the young Americans to the kaleidoscopic life of the Middle East, and they did so with understanding, and with vigor. Beyond the shared services of devotion, beyond any of the public meetings came the actual experience of living in the homes of Christian people, particularly in Jerusalem and in Nazareth.

And who can ever forget the experience of seeing how the National Association Rural Resources Project, with the cooperation of the Jordan government, under the direction of the Near East Foundation, has transformed a barren treeless wasteland into a productive agricultural center which is changing the lives of twelve villages already — and more to come!

Above all else, the Flying Pilgrims will always remember the Field of the Shepherds, the Garden of Gethsemane, the Hill called Calvary, the empty tomb, and those precious times of personal devotion where Jesus walked.

New Pastor at Danby. The Congregational Church at Danby, Vermont, has called Rev. Glen Bingham to its pastorate, and he has accepted the call.

New Member Church. The Colebrook Congregational Church, Colebrook, Connecticut, voted on September 4 to become a member of the National Association.



NATIONAL ASSOCIATION

PILGRIM FELLOWSHIP

Miss Marilyn Heaney, *Secretary*

Box 1003, Middlebury College, Middlebury, Vermont

Piedmont College Host to Congregational Work Camp

Twenty-two high school young people from five states spent two weeks, July 30 to August 12, 1960, at Piedmont College, Demorest, Georgia, in a Work Camp. The young people came from Michigan, Iowa, Illinois, Wisconsin, and Massachusetts.

The purpose of the Work Camp, as stated by its director, Rev. E. A. Britton of Wayne, Michigan, was to provide the young people with an opportunity for practical Christian service in assisting Piedmont College, and in getting acquainted with the people of the region.

Accompanying the group, also, was Mrs. H. Barg of Wauwatosa, Wisconsin. Mrs. Barg is a member of the Board of Directors of the Missionary Society of the National Association of Congregational Christian Churches.



Work Camp Party Has Send-off from Dr. Albert D. Belden as it Leaves from Burlington, Iowa

Projects at the college included bleaching dining hall dishes, painting shelves, assisting in the kitchen, refiling art materials, redecorating and repairing the dormitories, working toward the completion of the new Wallace Hall, and assisting in the construction of faculty houses.

In addition to the work projects the young people participated in study, discussion groups, private and group devotions.

For these young people, all of whom were making their first extended stay in this region, a great many excursions to points of interest were made. These trips included a visit to Atlanta. Here the group shopped

in a new shopping center, held a picnic at Grant's Park, and viewed the Cyclorama. Also included was a trip to the Federal Prison and a conference in the Governor's office.

The group panned gold at Dahlonega, walked through the old Jarrett mansion at Toccoa, Georgia, attended the pageant "Unto These Hills" at Cherokee, North Carolina, tramped through the woods and swam in the lakes of one of the state parks.

The group is officially sponsored by the National Association of Congregational Christian Churches of the United States. Piedmont College receives some assistance from the churches in carrying on its work.

The following young people attended the Work Camp; — Iowa; Sue Ann Tangeman, Mary Holsteen and Bill Rehman, Marilyn Graves, Judy Shaw and Kathie Hansen, Roberta Allison, Diane Brockett, Arch S. Allison, Terry J. Elledge, James Elledge, Michael Jerome, and Earl Keyser, Jr. ILLINOIS; Alberta Krantz, James Wilmot. MICHIGAN; Mary Jo Weyner, Bonnie Lou Winans, Sandra Collins and Robert Smith. MASSACHUSETTS; John Juby. WISCONSIN; Robert Bonewitz and William Edens.

P.F. Member Writes Church History

An account of the centennial celebration of the Thawville Congregational Church, Thawville, Illinois, will be found on another page of this issue of THE CONGREGATIONALIST. Among the most noteworthy features of the observance was the publishing of a booklet recounting the Church's history, with carefully compiled list of pastors. This work was done by Miss Shirley Yana, 19 years old and a sophomore at Illinois State Normal University, Normal, Illinois.



Miss Yana

When young people in our Churches are looking for some project in which they can participate, something of this kind may well be the answer. Those who would like to learn more about the ways of doing it, should write to Miss Shirley Yana, Box 134, Thawville, Illinois.

Autumn Leaf Rally

The annual Autumn Leaf Rally of the Northeast Pilgrim Fellowship proved itself well named this year. Amid unsurpassed October coloring in the forests, 150

young people and their advisers converged by bus and private car upon the Kennebec Valley town of Skowhegan, Maine, for the weekend of October 9. These young people from parts of New York, Massachusetts, Connecticut and Maine were guests of the Skowhegan Federated Church, Rev. Robert F. Simpson, pastor.

A number of Churches not previously represented at the Northeast P.F. rallies sent groups to this gathering, proving beyond a doubt that interest in this work among our young people is on the increase. No small number of those in attendance travelled more than two hundred miles each way, and all of them returned to their homes inspired by the natural beauty of New England at this season, and even more by the fellowship and the programs of the rally.



Senior High P.F. Camp

Southwest P. F. at Cedar Lake

Forty boys and girls from Southern California Churches attended the Junior High, Senior High and Junior Camp weeks at Cedar Lake Camp, a 240 acre camp at 6500 feet elevation in the San Bernardino Mountains. Rev. Robert Scanland of Pilgrim Church, Pomona, directed the camp, ably assisted by a staff from the Church of the Messiah, Los Angeles, First Church, San Diego, and Central Church, La Mesa. Mr. and Mrs. Morton Rose, lay ministers of Cedar Lake Congregational Church, are camp managers. The camp is owned by First Congregational Church, Los Angeles.

EUROPE, ANYONE?

To Greece with Pastor Zikas, to London with Dr. Belden, to Germany, Italy, and France with Rev. Paul G. Pitman . . . Summer 1961 . . . Work Camps in the lands of Paul's journeys, and of the early Separatists, travel in the lands of the continental Reformation.

These are our Youth Commission's dreams. Something between \$600.00 and \$1,000.00 is the estimated all-inclusive cost. If we are to guarantee ship reservations we should have names, addresses, intentions and down payments by Christmas. Inquiries welcomed. Churches may well help with travel scholarships.

Make inquiries and reservations through the National Association of Congregational Christian Churches, 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin.

OUR DEVOTIONAL COLUMN

Rev. Carl M. Gates, Claremont, California

THEME FOR THE MONTH: *A Tract for the Times*

*Suggested Readings: Revelation 2: 8-10;
3: 19-22; 21: 1-7*

An old commentator once said of the Book of Revelation: "This is a book which either finds a man mad or leaves him so." Yet in the days of the Reformation, when thousands were called on to die for their faith, no book was read with greater fervor than this book of Revelation, and today, just as in repeated crises in the history of Christianity, it is "A Flaming Tract of Faith for Bad Times." Dr. Raymond Calkins, who calls it that, adds: "In its extraordinary exaltation of spirit when apparently there is no rift in the clouds, nor sign of hope anywhere, lies its permanent religious value. In the sheer strength of its proclamation of victory when nothing but defeat and death were apparently visible, lies its claim to the gratitude and love of Christians for all time . . . The reading of no literature in the world will do more to heighten courage, hearten faith, steel men's souls to patience and to the uttermost limits of endurance than the Book of Revelation."

The puzzling imagery, which was the popular language of the day when the book was written, leaves us cold, but the underlying message is strikingly appropriate to our present day needs. The little churches of the first century were hated by the Jews, despised by their pagan neighbors, weakened by internal divisions, and persecuted to the death by a cruel, relentless emperor, but they were assured that the fight in which they were engaged was God's fight, too. So long as they were loyal to their faith they could feel that God was on their side, and righteousness would eventually triumph.

It is this conviction that God is the ruler of the universe which we today need to recapture as a foundation for steadiness and unshakable confidence. Chaotic as world conditions are, "This is my Father's world" still, and we can face the future unafraid. Some of our cherished hopes may be disappointed, but no work attempted in the Master's spirit will ever be in vain. Underlying all human efforts for a better world there is a divine power at work. The victory of righteousness is involved in the very nature of God himself.

When the strife is hard, and the victory long delayed, we can be comforted by the realization that it is through struggle and hardship that faith and character grow strong. John Buchan put the thought well: "Religion is born when we accept the ultimate frustration of mere human effort, and at the same time realize the strength which comes from union with superhuman reality." "To him that overcometh will I give to eat of the tree of life."

Prayer: "O God, the light of every heart that sees Thee, the life of every soul that loves Thee, the strength of every mind that seeks Thee, grant me ever to continue steadfast in Thy holy love. Be Thou the joy of my heart; take it all to Thyself, and therein abide. The house of my soul is, I confess, too narrow for Thee; do Thou enlarge it that Thou mayest enter in; it is ruinous; do Thou repair it . . . To Thee I cry, urgently begging that Thou wilt cleanse me." Amen.

(St. Augustine)

THE CHARACTERISTICS OF CONGREGATIONALISM

A GUEST EDITORIAL

William E. Gilroy, D.D.

Former Editor of *THE CONGREGATIONALIST*.

A Questionable Assumption

Back in 1922 *THE CHRISTIAN CENTURY* published two appraisals of Congregationalism. The "outside" view by Dr. Lynn Harold Hough occasioned no special comment, but the "inside" view, by Dr. Albert Parker Fitch of Amherst College, defining Congregationalism as "the organized expression of the New England theology," raised some challenging questions. I was too new to the editorial office in Boston to offer more than a mild questioning, but my background, coming from Canada where Congregationalism was almost entirely British in its origin and association, made some questioning inevitable.

Now, after years of observation and contacts, I should make the questioning much bolder. I became a Congregationalist in 1900 and it is my conviction that throughout this century, and probably for some time earlier, the dominant factor in Congregationalism has not been theology, but freedom. Moreover, in its structure Congregationalism has long been influenced by forces which had little to do with New England theology, or even in a sense with New England itself.

Forces from Without

These affective forces, or adhesions, have been three. From Canada came official leaders such as Ewing and Powel, preachers and pastors such as J. B. Silcox, James L. Gordon, R. B. Blyth, Silas Anthony and others too numerous to mention, many in New England Churches.

From other denominations, seeking the freer fellowship of Congregationalism, came Charles R. Brown, Charles E. Jefferson, H. Stiles Bradley, Russell J. Clinchy, George W. Owen, and again the many too numerous to mention.

From Great Britain and the British Empire came S. Parkes Cadman, Oswald W. S. McCall, Thomas E. Richards (long a contributor to *THE CONGREGATIONALIST*) and many others.

The New England background should not, of course, be underestimated, but the influence of these accretions on Congregationalism has been immense, emphasizing the possibilities of a free fellowship and the range of spiritual experience that freedom makes possible.

THE PLIGHT OF THE LOYAL CONGREGATIONALIST

Rev. Alvin C. Bacon, Boynton Beach, Florida

This is a hypothetical case of Mr. X, a loyal Congregationalist. (If and when a considerable number of Congregational Christian Churches elect to join the United Church of Christ this hypothetical case will become real for many Congregationalists.) Mr. X has been for years a member of the Congregational Church at Y. He is deeply devoted to the Congregational principle of freedom, independence and autonomy of the local Church. He deplores the effort to establish an ecclesiastical hierarchy over our free Churches. He is aware that Congregationalists have always regarded such domination with great aversion, that it was this indeed that made them Independents or Congregationalists in the beginning. He is proud of the fact that ours has been preeminently a layman's Church; that every issue is decided ultimately by the lay folk of the local Church. He believes that this provision has been of great value to us all. It has kept our Churches free from those clerical intrusions of ambitious over-lords which have been the bane of the church from its early beginnings. He has noted also that many of the controlled churches tend to develop certain oddities of faith and practice which are quite alien to Congregationalism. These oddities have been imposed upon the churches by their ecclesiastical superiors, but in our Churches the wisdom and common sense of our laity give them no tolerance. He regards the merger program as an ill-disguised effort to demote the lay folk of our Churches, strip them of their ultimate authority and bring them under clerical control from without. So when the Church at Y votes to join the United Church he refuses to be enrolled as a member of the new organization.

What then shall be done with him? Has the Church no further responsibility for him? Shall he be left churchless and forsaken while his church moves on without him? Shall the Church drop him from its

rolls? On what ground? When he joined the Church at Y he entered into a covenant relationship, he with the Church, the Church with him, mutually pledging to walk together in the Christian faith and the Congregational way. Mr. X has kept faith, he has fulfilled his covenant obligation to the letter. But the Church has broken faith with him; it has violated the sacred covenant made with its own people.

A Possible Way Out of the Difficulty

But Mr. X is not quite so helpless as at first he appears to be. He can join with others of his congregation who agree with him and thus united they can claim that they constitute the continuing Congregational Church at Y and ask that all records of the Church be turned over to them. They can go further and claim the property of the Church, its house of worship, parsonage and invested funds and they may reasonably expect that the courts will support their claim. An old English law, which has been accepted in many American jurisdictions, says in effect that when a majority of a congregation vote to join another denomination the property of the Church will remain in the possession of the minority group who are carrying on in the original faith and order. The obvious intent of the law is to ensure that people who join one church order in good faith shall not be delivered, against their will, into another church order. This appears to be sound law and good ethics.

Let Mr. X and his associates take heart. They have the effective means to defend themselves against the coercive measures now being employed against them. And however disagreeable it is to engage in controversy be it remembered that the keeping of our freedom in any area of our common life involves struggle. If we are not ready to contend for this freedom we do not deserve to keep it.

CENTENNIAL AT THAWVILLE

The Congregational Church of Thawville, Illinois, Rev. Arthur L. Upton, pastor, observed the one hundredth anniversary of its organization on Sunday, July 31, with appropriate services and a fellowship dinner. Rev. Neil H. Swanson, Jr., Executive Secretary of the National Association, was guest preacher at both the morning and afternoon services. At the fellowship dinner letters from Professor George V. Bohman, Chairman of the Executive Committee of the National Association, and from the Editor of *THE CONGREGATIONALIST*, were read, along with greetings of a more personal nature from former members and friends.



*Thawville Congregational Church
Thawville, Illinois*

The Thawville Church was originally gathered at the home of Mr. Edmund T. Havens, who was chosen Clerk. There were thirteen charter members. The Sunday School was organized soon after. The first minister was Rev. Lumund Wilcox. The first building, erected about 1873, was replaced by the present structure in 1941. The present membership is 210.

This Church, under the leadership of Rev. W. Harvey Young (pastor 1949-1956) was a charter member of the National Association, and is very active in its work.

The Pilgrim Fellowship page in this issue of *THE CONGREGATIONALIST* contains a brief account of the work of one of the Thawville young people in preparing the Centennial History of the Church, an example which it is hoped that other Congregational young people will follow.

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

We now have a book about the general theological position of the Evangelical and Reformed Church by a representative spokesman and approved by their official Theological Commission. The publication is of double significance because it was projected after the proposed union with Congregational Churches and because it has been offered as a theological stimulus to the United Church of Christ.

Many of the usual Christian ideas are considered; such as God, man, the Church, the sacraments, the position of Christ. While the general outlook is neo-orthodox, there are many hints of an underlying liberalism. One misses the usual vigorous affirmations of Christian orthodoxy. There is almost no treatment of the Bible as the infallible Word of God, the miracles, the Atonement, the Incarnation, the Virgin Birth or the Second Coming — those standard affirmations of evangelical Christianity.

Nor is there really any forthright defense of liberal or modernist Christianity in the style of George A. Gordon or Newman Smyth or Lloyd C. Douglas. One can be generous and lay the blame on the committee rather than the author. Collective leadership is famed for its religion at low temperature.

The reader is left with the impression that the book was written by a theologian on a tight-rope. Certainly there is nothing of the theological vigor the United Church was supposed to provide. The debatable issues among people equally Christian are glossed over or deliberately ignored. One gets the bad impression that the author wanted to write something so pale that it offended none.

Theology has two basic purposes, to present a reasonable summary of Christian ideas and to remove the doubts or questions of individual churchmen. This book does not cover enough to meet the first requirement and it completely misses the second.

Certain Congregationalists will agree with every sentence in this book and as Congregationalists they have that precious individual right. Most others will have questions here or there. Within the Free Church position where each church is autonomous under Christ and each individual is expected to proclaim his own personal understanding of Christianity, there is an honored place for such a viewpoint. In a centralized United Church, other people are expected to speak for you and to you. You should read this book and obtain help from it. As a Congregationalist you have an inalienable right to disagree or go beyond it.

Elmer J. F. Arndt, THE FAITH WE PROCLAIM,
Christian Education Press, \$2.50 135 pages.

NEWS NOTES

State Pro-Congregational Meetings. The Michigan Council for the Advancement of Congregationalism held a meeting at Merrill, Michigan, at which the speakers were Rev. A. Robert Harrison of Saginaw and Professor George V. Bohman of Wayne State University, Detroit. 125 persons from 19 Churches attended . . . The Connecticut Congregational Fellowship met at Hartford on September 22, and voted to request the State Conference to provide equal time for discussion of both sides of the Constitution of the

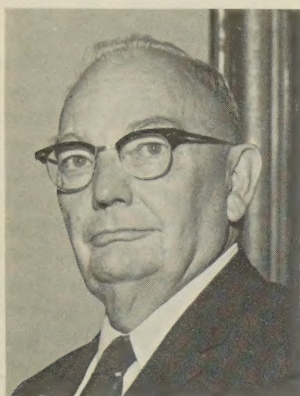
United Church of Christ. Plans were also laid for a number of regional meetings throughout the State to present the pro-Congregational side.

New Minister of Christian Education at Cheyenne. Mr. John Zilkow, an Alumnus of Temple University and of Eastern Baptist Theological Seminary, with degree of M.R.E. from Fuller Theological Seminary, has been elected Minister of Christian Education at First Congregational Church, Cheyenne, Wyoming.

A Word from the Moderator

Max Strang, D.D., Marshalltown, Iowa

It is with a sense of mingled pride and humility that I greet the ministers and churches of our National



Association — pride in the magnificent loyalty and courage of our Churches and ministers; and humility under the signal honor they have shown to me.

This is to be a year of decision. It will be one of those historic epochs, when all future years will be affected by the decisions of these days. In the language of Harry Emerson Fosdick's hymn, so thrillingly sung at the recent meeting of our National Association

under the inspiring leadership of Tom Williams, we all sincerely may pray, "Give us wisdom, give us courage, That we fail not man nor Thee."

For, as I see it, in this year of decision, the Churches and ministers of our National Association have presented to them the unexcelled opportunity to confirm for themselves, and to demonstrate to the world, whether the claimed presence of Christ is, solely itself, adequate for the effective participation of the Christian in all of the essential obligations of his society.

If the ministers and Churches of the National Association can achieve this, in even lesser measure, they will have provided a substantial check to the obliterating tides of conformity; they will have stirred new hope in the breasts of those burdened with clericalism and institutionalism; and they will have restored real meaning to the words of the risen Lord, "Lo, I am with you always . . ."

It is my desire to come to know many of our Churches at first hand during the coming months; and, circumstances permitting, any invitation to visit any of our Churches will be gladly accepted.

THE TEN DOLLAR CLUB

Congregationalists willing to help in the establishment of new Churches are invited to join the TEN DOLLAR CLUB. Fill out the coupon below and send to Dr. Howell D. Davies, Room 2308, 100 North La Salle Street, Chicago 2, Illinois.

I hereby apply to become a member of the \$10-Club of the National Association of Congregational Christian Churches. It is understood that I will send \$10.00 each time that I am notified that dirt is being moved for the erection of a new Congregational Church of the National Association, but not to exceed three times a year. It is further understood that I may revoke my membership at any time I so desire.

NAME

ADDRESS

CITY ZONE

DATE

FAMOUS CONGREGATIONALISTS

JOHN ROBINSON

1575(?) - 1625

Arvel H. Steece, Ph.D., Old Saybrook, Connecticut

John Robinson was born at Sturton-le-Steeple, Nottinghamshire. The date of his birth is unknown. He died at Leyden, Holland, in 1625. He was educated at Corpus Christi College, Cambridge (B.A. 1596; M.A. 1599). He received priest's Orders and became a curate of St. Andrew's, Norwich. His life, education, and early professional experience were conditioned by a Puritan environment. Refusing to conform, he was suspended from preaching. Failing to secure the mastership of a hospital, he returned to Cambridge. After that visit he cast his lot with the Separatists and joined the congregation at Scrooby where he met Bradford and Brewster and with them prepared for emigration. The group fled to Holland. After a few months at Amsterdam, they settled at Leyden in 1609. There Robinson spent the remainder of his ministry. Despite the industry of this little band and the honors given their pastor by the University of Leyden, they found life difficult. When the younger and stronger portion of the church determined to plant a colony in America, he remained behind cherishing the hope that he might come to America later. However, this dream was unfulfilled.

Robinson's works include *A Justification of Separation from the Church of England* (1610), *A Just and Necessary Apology of certain Christians . . . commonly called Brownists or Barrowists* (Latin, 1619, English, 1625), *A Defence of the Doctrine propounded by the Synod at Dort* (1624), and *Observations Divine and Moral* (1625). Of all his works this collection of essays is of greatest interest to modern readers.

John Robinson, the pastor of the Pilgrims, was a man of wide learning and sympathy who exhibited remarkable understanding and tolerance in an age when religious controversy was marked by other attitudes. Every generation can learn something from the example of his character and from the irenic spirit expressed in his life. There is no extant portrait of Robinson. His collected *Works* were published in three volumes in 1851. The standard modern biography is W. H. Burgess, *John Robinson The Pastor of The Pilgrims*, 1920.

CHURCHES REAFFIRM CONGREGATIONALISM

At a special meeting held on September 25, Plymouth Church of Wichita, the largest Congregational Church in Kansas, voted 528-275 to disapprove the proposed Constitution for the United Church of Christ. This vote followed a series of educational meetings sponsored by the Board of Deacons.

A few days after this, action was taken at a special meeting of the Flatbush-Tompkins Congregational Church, Brooklyn, New York. The proposed Constitution was rejected without dissenting vote.

(THE CONGREGATIONALIST will be glad to publish from time to time announcements of the votes of Churches which thus determine to reaffirm Congregational principles. Pastors or Clerks of such Churches are requested to notify the Editor.)

ARE YOU A DISSIDENT?

George W. Owen, Th.D., D.D.,

Hyde Park, Massachusetts

"So you are a dissident," said one of my best and long-time friends to me. He meant that my conviction is different from his in regard to the "United Church of Christ." I agreed with him. His remark aroused my thinking.

At college age, I left a church with overhead authority and united with one based on democratic principles. That was in New York State, where democratic churches were very weak because of the Plan of Union which had advanced Presbyterianism and partly crowded out Congregationalism. I was a dissident from overhead control. I chose freedom to think out my own religion.

My mind went back through history. Who have been dissidents? Practically all of the prophets: Isaiah, Jeremiah, Amos, and the others. Jesus was a dissident as to the religious systems of His time. Paul was a dissident after his conversion. Martin Luther, John Huss, the Methodists, the Baptists, the Quakers, the Separatists and others were dissidents. Those who took the Bible as their guide and sought the presence of God were often dissidents.

So, as a conscientious dissident, I found myself in good historic company. The advice that I found once in the CHRISTIAN CENTURY to "get into the swim" seemed the worst advice that I had seen for a Christian, and a policy which the CENTURY does not believe nor follow.

Since God is one, those who seek His presence have a basic unity, even with diversity of expression. While I need and seek fellowship, I also need freedom, and feel myself in good company with those, who, through the ages, have been conscientious dissidents, and those, who, with differing convictions, have tried to keep close to God and to do His will as they have understood it. Many such have deepened and simplified religious experience and promoted new and real progress in spiritual history.

WHEN SIZE GOES UP, FREEDOM GOES DOWN

Mrs. James E. Solberg, Alhambra, California

The United Church of Christ hopes that numerous other denominations will join her. This is to be done without referring the matter to the local Churches. In fact, the leaders of the United Church hope that all the major denominations will come into the fold. When this begins to happen we shall have lost about every freedom we have known as Congregationalists.

Is not this the underlying reason why Paragraph 21 of the Constitution has not been made an unamendable Bill of Rights? The larger the United Church becomes, the more control will be needed to make the organization function. Let us not blind ourselves to the fact that when the size of the organization goes up, the freedom of its component parts goes down accordingly.

FROM THE LETTER BOX

Editor: THE CONGREGATIONALIST

I am a Congregationalist, and my Church has its own Constitution. Why should I vote on the constitution of a Church of another and opposite kind? Because the only way that I can express my opposition to the "merger" is by voting "no" on their Constitution.

I oppose the merger because it is an attempt to unite two different kinds of Churches. The United Church has a "Presbyterian Structure" which is impossible to unite with free Congregationalism, for in so doing the freedom of Congregationalism would be destroyed by authoritarianism.

I believe in Congregational principles and democratic procedures, and the free co-operative fellowship of churches, and their *unity of spirit*, not in organizational unity and over-head rule.

The power of an over-all Constitution, and By-Laws, is "to define and regulate" which is the reverse of Congregational polity.

Any person or Church that joins the United Church must realize that they are leaving Congregationalism. Every minister who was ordained in a Congregational Church, taking vows to uphold the freedom and other principles of Congregationalism, is breaking those vows if he joins the United Church and subscribes to authoritarian rules.

The merger has hurt but cannot destroy Congregationalism. Free Congregationalism will continue as a strong denomination and way of life.

Oak Park, Illinois

MRS. ALBERT M. REED

The Mayflower Congregational Lecture

Norman Whitehouse, D.D.

Oklahoma City, Oklahoma

Pastor, Mayflower Congregational Church

The idea of an annual lectureship dealing with some of the crucial aspects of the problems of freedom came with the gathering of Mayflower's membership just three years ago.

Desiring to make a city-wide contribution and to spread the blessings of our Congregational freedom at large, we at Mayflower are devotedly committed to this annual lecture. To start it going a modest honorarium was provided in the initial Church budget. Our plan has been to increase this amount each year until the sum reaches an adequate stipend.

To date we have played hosts to two distinguished lecturers, one, Dr. Earl R. Sifert, an authority in the field of secondary education, and the other, The Reverend Edmund Opitz, author and staff member for the Foundation For Economic Education of New York. These initial efforts have been well received and the church has provided excellent publicity by means of the daily press and printed invitation cards distributed by the members.

Naturally, we at Mayflower are aware of the fact that such a lecture must be judged at last, over a considerable number of years, and we are consecrated to this goal, cognizant of the immense possibilities inherent in such a program. Looking forward to the day when we in Oklahoma City can command and commission the best minds here in this land or abroad, we face each year with expectancy and high hopes. The minister would be happy to furnish any further information that may be desired.

MIDWEST FELLOWSHIP HOLDS ANNUAL MEETING

Thirty Congregational Christian Churches from Eastern Indiana and Western Ohio were represented by official delegates at the Annual Meeting of the Midwest Congregational Christian Fellowship, September 13 through 15, at the Winchester, Indiana, Congregational Christian Church, of which Rev. Hubert Clevenger is pastor.

Officers elected for 1960-61 were: Moderator, Rev. Burley Oren, Farmland, Indiana; Vice Moderator, Mr. Charles Dunwoody, Yorkshire, Ohio; Registrar, Rev. Harry A. Auferio, Greenville, Ohio; Treasurer, Mrs. Orpheus Taylor, Winchester, Indiana.

The Missions Committee reported that \$5,358.84 had been disbursed for home and foreign missions in 1959-60; the Christian Education Committee that it had sponsored a School of Pastoral Theology and had been instrumental in organizing a Leadership Training School for the Fellowship Churches in Ohio; and the Credentials Committee that detailed ministerial re-

ports had been received from 21 ordained ministers and 7 licentiates.

Organizations within the Fellowship include the Women's Council with 8 societies in Ohio and 21 in Indiana; a Youth Worker's Council which holds its annual meeting in June; and a Layman's Council, which has an evening session at each conference of the Fellowship.

Speakers at this Annual Meeting were Rev. George Gardiner, Dayton, Ohio; Rev. James Deeward, Pennville, Indiana; Rev. Roy Shervy, Farmland, Indiana; Rev. Verlin Smith, Moorland, Indiana; and Rev. Hubert Clevenger, Jr. of the Oriental Missionary Society.

Fraternal delegates to the Annual Meeting of the National Association of Congregational Christian Churches were chosen, Rev. Hubert Clevenger of Winchester, Indiana, and Rev. Harry A. Auferio of Greenville, Ohio.

James L. Oren, son of the Moderator, has been ordained to the Christian ministry.

FOR YOUR CONVENIENCE

The form printed below is for your convenience in subscribing to THE CONGREGATIONALIST for yourself or your friends. As we approach 1961, which will be a critical year for Congregationalism, would it not be a good thing to send this paper to some of your Congregational friends for Christmas? Just fill out this form and mail it to the Editor with your remittance.

Date _____

Editor, THE CONGREGATIONALIST

61 East Street,

Melrose 76, Massachusetts

() Send THE CONGREGATIONALIST to me for one year @ \$2.00
(10 or more subscriptions @ \$1.00 each)

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Signed _____

Address _____

New Hampshire Pastor Honored

The largest group of ministers and prominent laymen ever assembled on the pulpit-platform of the beautiful meeting house at Hancock, New Hampshire, gathered there for a Recognition Service for Rev. Wilfred O. Gardner. The occasion was the beginning of his second year as pastor of the Hancock and Bennington Congregational Churches.



Photo Courtesy E. J. West, Hancock, N.H.

Those in the picture are: front row, left to right, Mrs. Maurice C. Newton of Bennington, Rev. Douglas R. Trottier of Greenfield, Rev. William M. Kennedy of Francestown, and Mrs. W. J. Eva and Mrs. W. J. Eklund of Hancock. Back row, Rev. Sidney A. Pearson of Antrim, Rev. Everett R. Barrows, Concord, Rev. Paul Sinn of New Ipswich, Rev. Mr. Gardner, David Bott of Hancock, Rev. Robert D. Goodwin of Hooksett, Hancock Selectman J. Q. Pickering, C. Stuart Bradley, Hancock, and Rev. Frank W. Barker (retired) of Hancock. Mr. Barrows spoke on behalf of the New Hampshire Congregational Christian Conference, Mr. Sinn for the Monadnock Council of Churches, and Mr. Goodwin gave the sermon.